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WEEKLY REVIEW.

—ON the subject of "Despondent Missionaries," a missionary in the Mofussil writes:—

The letter from Dr. Chamberlain quoted from the *Harvest Field* was really refreshing. India is not the soil to grow "Despondent Missionaries" on. The fight is hard, but of such a nature that it absorbs all the powers of the soldier and fills him with enthusiasm for yet another fight. Beside every blow does bring success of some kind in some way. As I entered a Sunday-school last Sunday morning and heard four hundred scholars singing "Tell me the story of Jesus," "Yisu ki bábat sunáo," I did not feel at all despondent. As I opened our day school this term with seven Christian lads in the entrance class and over 150 Christian boys in the school, if I was despondent I did not know it. So in every kind of work every effort does give something to cheer the workers.

But a few men who were never made for missionaries have become despondent in India. One such I knew who mourned over the narrow field open to him here—a field unworthy of his talents, so he returned home: *I suppose that Dr. Chamberlain's editor must have met one of these despondent men who* never was a missionary in reality, and thus made his mistake. Praise the Lord for the opportunities of missionary work, for the enthusiastic and courageous missionaries in the work, for the grand faithful army of Native ministers and teachers who are also good soldiers of Christ, for the children in our schools and Sunday-schools—God help us to save them—and for our Native Churches that are growing stronger and stronger every day. There is no grander work under the sun than the missionary work in India.—E W. P.

—Apropos of the relations between missionaries and their converts, and Native Christians generally, we have recently received a considerable amount of correspondence. Within certain limits it may be well that the subject should be ventilated. Sifting the allegations and complaints down to stated fact it would seem that *some* missionaries—our own experience would say such are not very plentiful—treat the Natives Christian and non-Christian, as an inferior caste. That the following is authentic the standing of our correspondent leaves no room to doubt.

"At a certain place, up-country, there was a mixed communion of Europeans and Natives on Easter Day. Before emerging from the vestry, the European minister told his 'brown' brother (if he would acknowledge him to be so) that while he would be administering the sacrament to his white brethren, he should stand quiet, and that he should join him only when the Natives would come forth. The Native minister, out of respect, had to give in. Here was a case where the congregation was clearly given to understand that the ordination of the Native clergy was not so valid as the European and that there was a separate Christ for Europeans and a separate for Natives. Thank God, that there is no such a distinction made in heaven. In this instance, instead of a 'communion' there was a 'disunion' created in the church. This race-barrier even at the Lord's table is more formidable than the caste-system of India."

—IT seems to us that modern practice in this respect might well go back to New Testament precedent. One cannot imagine the Apostle Paul acting in such a manner towards his converts, although he, in common with missionaries in all ages, was "in peril from false brethren." He treated the slave Onesimus with the same spirit of Christian love as his master Philemon, or "Gaius, mine host," while he mourned over Demas who "forsook him, having loved this present world." We need to keep before us the fact that Paul who suffered so keenly from the sins and shortcomings of his Native converts, yet declared himself ready to be accursed for their sakes, and wrote that wonderful 13th of Corinthians about the love that beareth, hopeth, and believeth all things. It was Paul too who said that "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth." It was One higher than Paul, even the Son of God Himself who said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent Me." Will not all our readers, Christian missionaries and Native Christians, join in prayer for a fresh baptism of Divine Love to be poured out on our mission stations that this world of India may know and believe that, One is our Master, even Christ, the King of Heaven, and that all we are brethren.

—ANOTHER correspondent signing "X Y.Z." writes as follows, on a similar subject:—

One great lesson we have to learn from the affair at Madras is that we should be more explicit in our inculcation of Christian truths, and more careful in exacting an absolutely unequivocal acknowledgement of Christian theology as declared in our symbols of faith. If Protestantism has a definite creed, and if Protestant missions are founded on that creed, it is not honest to overlook that creed in the instruction imparted in our educational institutions, or in our catechetical classes. As our students in our schools should know the distinctive truths of our creed, so must the man who comes forward to join our churches declare his faith in each prominent article of that creed. And what are the cardinal points which Protestant missions are bound to enforce? They are the three-fold Personality of the Deity, the Divinity of Jesus Christ, the Atoning Blood of the Saviour, faith in which awakens the soul and feeds and nourishes it ever afterwards, the regeneration of the heart by the agency of the Holy Spirit, and the final Judgment. But the ambition to multiply proselytes, makes the missionary sometimes forget his theology and his loyalty to the principles of the mission which employs him, and he admits idolaters and hypocritical theists, attracted by the long purse which he holds in his hand, into the Christian church. A baptized Shastri lived and died at Nasik an orthodox believer in the lascivious Vishnu, an ardent advocate of Hindu idolatry, an open enemy of the distinctive doctrines of Christianity, and a secret subverter of the Christian community in which he lived and the head of which contributed regularly towards his maintenance. And it was but recently an individual published in your paper his reasons for embracing Christianity, or rather joining the Christian community, which were neither intellectual nor moral, but purely material. Before he joined the Christian Church, the European missionaries gave him money, employment, and recommendation for employment, and after he submitted to the rite of baptism, the same kind people gave him a handsome salary, and position. They invited him to their table, and fed him with dainties; and, also, manufactured him into a fine gentleman. If this is all the testimony the convert has to bear to the good work of the missionaries, I condole with the mission which owns him, and feeds him luxuriously, and pays him extravagantly. Do deputations sent out to this country by Home Societies ever look into such things? They are flattered and feted out here, and they are not in a mood to enquire and investigate; and they go back with romantic reports of the labours and trials of those who entertained them with a princely hospitality. I will close this letter with the following anecdote of the experience of a Native missionary:—

"A Brahman frequently came to see me," says this missionary, "from the Moglai and he one day told me that he had to communicate something very important to me, but could not do so then. He came twice or thrice afterwards, but the suitable time had not come. One afternoon, when I was quite alone, he took me into an inner room and said in a whisper, 'Sir, I want to be like you.' What do you mean? How can you be like me? 'O, Sir, I want to be like you.' Well, now, I do not understand you. What is peculiar about me? I have not a pair of horns, or a tail! 'Sir, I want to be *defiled* (converted) like you.' But I am not defiled, Sir. 'O Sir, I mean that *I want to come into your religion.*' Oh, I understand you now. But do you know anything about my religion? Do you know anything about Jesus Christ whose disciple you wish to be? 'No, sir, I am perfectly ignorant.' And still you want to be His disciple. Pray, what could be your motive? 'O Sir; I have to work hard; I have to go to villages collecting money for a saokar (a banker), and that is most fatiguing. If I come into your religion, you would pay me five rupees a month, and *I would eat and sleep.*' O that is very wrong—very mean. It is sinful according to my religion to embrace it for any earthly advantage, and, also, to eat the bread of idleness. A man should rather die of starvation than make a hypocritical profession of a religion. The man never came to me again."

—OUR readers will be interested to hear from the Rev. Charles Chiniquy—and the more so because many in India have lately stated that this remarkable old man, is a

myth, that his books were written by parties in India, that he had recanted, that he died last year, &c., &c. From his pastoral charge in Illinois where he has thousands of converted Romanists, now happy Bible Christians, he writes:—"Here it is my unspeakable joy to see the stream of converts from Rome constantly increasing, both in the United States and in Canada."

India has received much light upon some dark subjects by Mr. Chiniquy's publications. Indeed the whole Christian world may well thank God for the sturdy blows which this veteran reformer has given to Antichrist. But the great dragon has struck back fiercely. Not only has Mr. Chiniquy been brutally assaulted, but incendiary fires have caused much loss to his publishers and himself.

Why should not the friends of Reformation truth in India help this devoted evangelist? The people whom he is turning from darkness to light by hundreds, are very poor. Great as are our needs in India, there are many who can easily spare a little to help Mr. Chiniquy's noble soul-saving mission. The late Editor of the *Bombay Guardian* was a warm friend of Mr. Chiniquy and frequently expressed a desire to render him substantial aid. Any who cherish a similar desire can send contributions to the Manager *India Watchman*, Bombay, of whom Mr. Chiniquy's books can be had.

—A LECTURE on fulfilled prophecy was given at the Y. M. C. A. Rooms, Apollo Bunder, on Friday evening last. The lecturer was Mr. Stephen Jacob, C. S., and the lecture was of a very interesting and profitable character. He commenced by calling attention to the remarkable way in which many prophecies of the Old Testament had been fulfilled, and cited authorities for what he narrated regarding countries, whose present state bears evidence of the inspiration of the prophecies regarding them. He regretted that the ignorance of Christians, with reference to fulfilled prophecy, often debarred them from making use of a very effective weapon against infidels. The prophecies were intended to serve a two-fold purpose—to enlighten believers, and to warn unbelievers. Tests of the authenticity of the prophetic writings were given, and then their fulfilment was pointed out at length in the case of the Jews, the state of their land, the extinction of the Edomites, and desolation of their country, the overthrow of the Egyptians with the annulment of their kingdom, and the occupancy of their land by strangers. The fulfilment of prophecy regarding Babylon and Assyria, Tyre and Philistia, was also glanced at. Attention was invited to the fact that the evidence of men hostile to Christianity was adducible in support of what had been stated, and that the prophecies are so exact and distinct that no prediction regarding the future of one country is applicable to that of another.

—THE series of special meetings in the M. E. Church, Poona, were concluded last week. These meetings have been richly blessed to young and old. There were conversions from all ages, and Christians have been quickened and led into fuller light. Miss Leonard commenced the meetings and her teaching was much appreciated, but owing to an engagement in North India, she had to leave at the end of the first week, when the good work was taken up and continued with power and blessing by the Rev. H. C. Stuntz, of Bombay.

—THE promoters of the Indian National Congress must be in a bad case, or very ill-advised as to facts, to be able to secure no better advocate of their cause in the British House of Commons than the infidel member for Northampton, Charles Bradlaugh. It would be better to wait a year or two till a statesman of Sir W. W. Hunter's character and knowledge of Indian affairs should be ready to take the matter in hand in Parliament, rather than make common cause with a man who has no moral influence, whatever, to back him up, and who only forced his way into his present position by dogged resolution and perseverance. It is a fact but partially known to the general public, but well-known to his fellow-members of Parliament that Bradlaugh has for years past, been engaged in circulating the knowledge of a certain dangerous and damnable vice, which is only mentioned once in the Scriptures, and on that occasion Jehovah is represented as striking the wretched man dead who committed it. Under some of the States laws in America persons in the position of Bradlaugh are liable to two years' imprisonment in the Penitentiary, in addition to one thousand dollars fine. His whole career has been that of a man advocating in public, various good and necessary social reforms, and in private, this damnable vice. This is well-known to his colleagues in the House.

—DR. Parker recently lent the City Temple to the Salvation Army to hold a large Missionary Meeting.

Quite an innovation in an Army meeting, but in this instance one of the most striking items in the programme was the putting of the following resolution by the General, which was seconded by Mr. John Cory, of Cardiff, and supported by Mr. Richard Cory:—

"*This meeting has heard with shame and disgust of the conviction of ninety-nine honest men and women of God at Torquay, for marching with music through the streets on Sundays to bring the lost to the Saviour's feet, and trusts that every Metropolitan Member of Parliament will vote for the Bill just introduced by Mr. H. H. Fowler, for the repeal of clause 38 of the Torquay Harbour Act, and so wipe out this shame and scandal from the country.*"

A tremendous outburst of enthusiasm followed the reading of the last sentence, the General observing that no one knew in which direction his political sympathies lay, but he would confess this much, that he was against those who would hinder the Salvation Army from doing its work. Of course the resolution was carried unanimously and with enthusiasm. Dr. Parker has since invited Mrs. Booth to take the usual Thursday morning mid-day service for business men. The *British Weekly* says: "Mrs. Booth delivered a striking sermon in the City Temple last Thursday to a very large audience. Her main point was that the preaching of the present day has no sword in it, no convicting truth. First there must be conviction, then conversion. Make a man feel that he is a sinner, or he will never be anything."

—The same paper remarks that "Dr. Parker, addressing the students of Lancashire College, was urging on them the obligation to concentrate thought and passion on the most important part of their work. 'Seeing that their breath was in their nostrils, that the arrow was flying by day, that the pestilence was reaping its harvest by night, that the people were with them but for a little time, and that the Lord would suddenly come to His temple, they were bound to stand very near the centre and to glory only in the Cross of Christ.' Sound doctrine, and nobly spoken."

—THE second annual meeting of the British Empire division of the Universal Band of Mercy movement was held in London on June 30th. The General Secretary presented the annual report, from which it appeared that there were members of mercy bands in every part of the world and of all races. During the past year over 10,000 members were enrolled in new bands in England, Wales, Scotland, and Ireland, but mostly in and around London. In the British Empire division there were 110,000 members in 520 mercy bands. The movement was doing a much needed practical work in the interests of every creature and of the well-being of the world. The American and British Empire division numbered between them at present 6,583 mercy bands, with nearly 600,000 members.

The words of the promise made by each member are, "I will try to be kind, just, and merciful to all living creatures, both human and dumb, and will try to protect them from cruel treatment."

We should rejoice to see a large and energetic Mercy Band at work in Bombay and in every town in India.

—At a meeting of the Council of the Government of India on Wednesday last, Sir Charles Aitchison asked leave to bring in a bill for the Repeal of the Indian Contagious Diseases Act of 1868. His speech on this occasion, as reported in the daily press, does not do honour to his reputed character as a Christian. First, because his argument throughout is based on expediency instead of principle; and second, because its whole tenour is misleading. The fact that this law contravenes the law of God, and licenses sin which God hates, is not once alluded to. Do moral arguments have no weight in the Council of India, that Sir Charles altogether omitted to use them? One point of which Sir Charles Aitchison made a prominent use was the limited area over which the Act in question has jurisdiction, being technically limited to the Presidency towns and seaports, where its suspension has recently taken place. He omitted to mention that the whole of India is covered with a network of the system under the Cantonments Acts and that when this Act of 1868 is abolished the system in its worst form will still flourish. If the Government think to allay public feeling by repealing the Act of 1868 while leaving the Cantonment regulations in force they are labouring under a strong delusion. Indian Christians will not be satisfied till the whole system is abolished root and branch.

—When stating that the system of licensed sin had been "beneficial" in checking disease among sailors in Bombay, although its success in other large towns had been doubtful, Sir Charles left altogether out of calculation the revived moral influences that have been at work of recent years to draw sailors and soldiers away from the dens of

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wickedness where the dreaded disease lurks. The Sailor's Rest, of which such a gratifying account appears in our correspondence columns, is only one of several similar agencies which are the real means of diminishing disease because they diminish the vice which causes the disease. There are other institutions for sailors, such as the Temperance Hall, Colaba, the Seamen's Institute, Good Templar lodges, and other temperance societies; while the Salvation Army nightly attracts large numbers of the same class. It is to these and not to the license of sin that we are indebted for decrease in the disease resulting from vicious practices.

A FACTORY ACT FOR BOMBAY.

A considerable correspondence has been going on in the *Times of India* and other papers concerning the need of a Factory Act for Bombay. Most of the correspondents have affirmed the need of such an Act. They were replied to on the 21st instant in a lengthy communication of three columns by Mr. Nusserwanjee Sheriarjee Ginwalla of Broach. In it he repeatedly affirmed that no new legislation was required, that long hours were a benefit rather than otherwise, that the condition of the mill-hands compared favourably with that of coolies, ryots, woodcutters, dhobies, and others of the working classes and that mill-owners and their agents were the best people to judge of what was required, and finally went on to say:—

"Let the Government legislate by all means to protect the operatives from the evil effects of dust, fluff, bad smells, sizing, defective ventilation, and from a suffocating and exhausting temperature in mill buildings; let them compel millowners to keep regular and truthful registers of the ages of women, boys, and girls; let them guard against all kinds of accidents and injuries to the operatives by non-fencing or defective fencing of dangerous machinery, or by prohibiting them from cleaning machinery while in motion; let them protect the hard-earned wages of the operatives and their children from the rapacity of Marwarees and others; let them compel the mill-owners to educate the children of mill operatives, as pointed out before, during a certain number of hours daily; let children of a certain age only, and of sufficient physical fitness and capacity (as ascertained and certified by responsible Government officials or surgeons for a nominal fee) be employed in mills; let a certain number of days be fixed as general holidays in the year for men, women and children, and let Sunday be a close holiday under any circumstances, except as to men who may be required for an hour or two for some light work, such as cleaning machinery, &c.; let there be a free allowance of full-time or half time wages among children and grown up boys and girls, according to their age, fitness, and strength for work; let the age of children be fixed at above ten and under fourteen years; let them provide against young children being compelled to clean mill-gearing or machinery at any time; above all, let the mill-owners be compelled to care for and provide for their operatives, within easy distance from their mills, clean, ventilated habitations at moderate rents."

Thus he conceded everything for which a factory Act had been asked for, save and except the compulsory shortening of the hours of adult workpeople. After alluding to a great many subjects upon which in his opinion, it is more important to have legislative action such as the Akbari system, infant marriages, enforced widowhood and polygamy, Mr. Ginwalla concludes his article with the following useful statistics.

The following full details as to the actual state of the spinning and weaving mills, not in Bombay only, but throughout the whole of India, will give some idea of the rise and prosperity of this rising industry in India. In the town of Bombay itself there are more than 48 mills. The total amount of capital paid up was Rs. 50,000,000: the number of spindles was about 1,300,000: of looms (in 27 mills) about 12,000; of hands employed daily about 40,000; and the quantity of cotton consumed in cwts. (in 40 mills), for twelve months, about 1,250,000. Elsewhere, in the Bombay Presidency, there were 18 mills with a total amount of paid up capital of Rs. 94,37,062. The number of spindles was 289,153. The number of hands employed daily was 9,293, and yearly consumption of cotton in cwts. 235,935. Thus in the whole of the Bombay Presidency there were 66 mills, constructed at a total cost of Rs. 59,437,062, employing 49,293 hands, and consuming annually 1,485,935 cwts. of cotton. By comparing these figures with the "rest of India" we shall see how far the mill industry is really a local enterprise. "In the rest of India." there are 20 mills: 1 in the Central Provinces, 1 at Hyderabad (Deccan), 6 in Bengal, 3 in the North-West Provinces, and 9 in Madras. The total paid up capital of these 20 mills was Rs. 14,149,500; the number of spindles, 79,176; of looms, 1,426; of hands employed daily 17,472; and the quantity of cotton annually consumed in cwts. 371,591. Thus in India generally the capital invested in mills is Rs. 73,586,562, the number of hands employed 66,765, while Rs. 59,437,062 of capital, and 49,293 hands, belong to the Bombay Presidency. This is a good retort to those who allege that the natives of India, especially of Western India, have no enterprise, for the amount of capital held by Europeans is absolutely insignificant. The history of the Bombay Cotton mills, of which all others are imitators and off-shoots, is very interesting. Perhaps I shall deal with this question on some future occasion In the meantime it will be news to your Bombay readers to learn that the "Broach Nerbudda Spinning and Weaving Mill"—better known as "London Mill"—was the first mill of its kind established in the whole of India. Thus it will be seen that Broach has won the first laurels in the history of India as the first city that gave rise to such a thriving industry.

HAS RUSSIA ANY DESIGNS UPON INDIA?

By the Special Commissioner of the Pall Mall Gazette in Russia.

There remains one last question to be disposed of—the question of Central Asia and of Afghanistan. The idea that the Russians either as a people or as a Government contemplate the design of the invasion and conquest of India is one of those delusions which are to nations what evil spirits were to individuals in the days of "possession." The Russians no more contemplate the conquest of India than our Jingoes contemplate the conquest of Poland, but both Russians and Jingoes agree in believing that, if necessity should arise, they can make a good deal of trouble each for the other, the one in India, the other in Poland. The more clearly it is recognized that there is no more question of an invasion of India in force by the Russian army than there is of the entry of Lord Wolseley into Warsaw at the head of a British army corps, the more likely is it that we shall see where our real danger lies, for that there is real danger of some kind from the proximity of Russia and England in Asia is indubitable. It is hopeless attempting to face the real danger until we have definitely dismissed the imaginary peril from our minds.

What is the real danger? The real danger is largely self-created, but still it exists. It consists in the idea, with which our own writers and officials have so diligently inoculated the Asiatic mind, that every advance of Russia in the direction of Afghanistan endangers our position in India. The strength of the Russians for mischief is not material, but moral. It is based not upon the proximity of their cannons, but upon the ubiquity of our alarmists. Lord Lytton was probably the most effective agent who ever served the Russians in Asia. He and his troupe of panic-mongers could not have done the Tzar's work better if they had been salaried with roubles as advertising agents of Muscovy. By their fuss and their fidget and their reckless expenditure of life and money in order to conjure away the mere shadow of a Cossack on the far side of Afghanistan they convinced our fellow subjects in India that Russia possessed a capacity for upsetting our Empire which in reality she lacks. While the Germans and the Jews between them have been steadily co-operating in Europe to depreciate the rouble and impair Russian credit, our Jingoes and Anglo-Indians have in the most reckless fashion set themselves to raise Russian credit as much above par in Asia as the rouble is below par in Europe. Lord Salisbury once remarked to General Ignatieff that, unless rumour lied, Russia had many agents in India. "Thousands of agents," coolly replied the ablest Russian in the diplomatic service. "We have literally thousands of most useful agents in India." "What do you mean?" asked Lord Salisbury, in some amazement at the cynical avowal. "Our agents," replied General Ignatieff, "are headed by your own Viceroy, and they include almost every official in your service and every newspaper writer in India. They occupy themselves constantly in doing far more effectively than any one else could do it the kind of work for which we are supposed to employ agents in other countries. They disquiet the minds of the well-disposed by spreading fears of a Russian advance; they encourage the hopes of the ill-disposed by simulating alarm at our approach; they fill the bazaars with stories of our irresistible prowess, and, in short, they do everything that we could wish to magnify our reputation and prepare every *mauvais sujet*, every native who is discontented with your Government, to turn with longing and hopeful gaze towards the great White Tzar." General Ignatieff was right. There is no room for Russian agents in Russian pay in India. The ground is covered from the Himalayas to Ceylon with far more effective auxiliaries who draw British pay but do the Russian's work.

Now that the actual Russian has come alongside the Afghan frontier it is to be hoped that this reckless "bulling" of Russian prestige in Asia will be abandoned by our people. But it is too late to undo the mischief which fifty years of hysterical and morbid alarmism have worked in India. It has given the Russians a vantage ground which all their artillery could not have secured them; and it is a vantage ground which they would be more than human if they did not use to their profit and to our inconvenience. Their railway enables them to deliver troops on the Afghan frontier a couple of days after they are landed from their base on the Caspian. Although this single line of railway drawn across the desert is of little use for the transport of an invading army, it is all that is required to furnish the semblance of danger. The delusion, although as unreal as Pepper's Ghost, is quite as startling to those who do not know the trick. Unless there is a complete change in our relations with the Russians, unless cordiality succeeds distrust, and loyal co-operation in Asia and in Europe replaces the present tension of hostility and intrigue,

the Russians have us at an immense disadvantage on the Afghan border, not because they are in a position to do us any injury whatever, but because they can so practise on our idiotic, self-created fears as to drive us almost to the verge of Imperial suicide. They cannot do us any harm, but they can make us do immense harm to ourselves.

Up to the present moment no Russian soldier has ever come within range of our Indian outposts. But the presence in Afghanistan of a wandering Polish adventurer in 1846, and the arrival of a Russian envoy at Cabul in 1878, provoked spasms of delirium, which cost us tens of thousands of brave men and tens of millions of treasure. Every penny squandered on the Afghan campaigns, every life sacrificed in those dreadful defiles, was sacrificed to exorcise a phantom conjured up by our own nervousness. It did not exorcise the phantom; it weakened India, intensified the hatred with which we are regarded in Afghanistan, and above all it taught the Russians the enormous value of that kind of phantasmagoria in the great game of Central Asian politics. As we continued to make ourselves disagreeable in Eastern Europe, the Russians determined, and very wisely determined from their own point of view, to exploit our fears in the direction of Afghanistan. The extension of their frontier beyond Merv, the construction of the railway, and the whole of their recent policy in those regions, indicate with absolute unreserve their intention to profit by our folly.

If that folly is not succeeded by sober sense, I confess I look forward with some alarm to the future of India. If the present craze continues the Tzar has only to stretch his finger in menacing fashion in the direction of Herat to plunge the Indian finances into confusion, and to secure the disorganization of the whole Indian military system, by compelling a concentration of troops at Pishin and Quetta. He has but to order the Russian drums to beat in the neighbourhood of Zulfikar, or to suggest that a company of Cossacks should pursue some bandits across the border near Maruchak, for the Indian Government to stop furloughs, to telegraph for reinforcements, and to prepare to plunge headlong for a third time into the death-trap of Afghanistan. That is an advantage which as an English patriot I grudge to my Russian friends.

Epitome of News.

Saturday, July 21.

—The only important arrest which has been made in connection with the suspension of Mr Arthur Crawford is that of Hanmantrao Raghuvendrao, Jaghirdar of Balkundi, who has been in the custody of the police since Monday last. He was, it appears, arrested on that day on a warrant which was issued by Mr. Vidal, the District Magistrate of Poona, on information laid by Mr. Ommaney, Inspector-General of police.

—A public meeting of the inhabitants of Chicocole was held on the 13th instant, for the purpose of adopting a memorial to Government. praying for the construction of the East Coast Railway. The inhabitants of Vizagapatam are adopting the same memorial, which is now in course of circulation for signatures.

—The Rev. W. S. Green, who formed one of the expedition party for the recent deep-sea explorations in the Atlantic, has sailed from Queenstown in the city of Rome, accompanied by the Rev. H. Swanzy, for New York. Their ultimate destination is British Columbia, where they are commissioned by the Royal Geographical Society to make a rough survey of the unexplored glacier regions of the Selkirk Range. The expedition will be assisted by the Canadian Pacific Railway Company. They are also commissioned by the Royal Dublin Society to collect information in the United States on the fish trade and fisheries, with a view to developing the home industry.

—M. Jovis still persists in his intention of attempting a Transatlantic voyage in the monster balloon which he has planned, and which he has already christened "L'Atlantique." An aerostat measuring 336ft. in circumference and with a capacity of 75,000 cubic-feet, will dwarf all other balloons almost as completely as the "Tour Eiffel" will dwarf all other towers. M. Jovis proposes to start from the other side and cross in one of the storms which come periodically sweeping over Europe from that quarter. An ordinary storm would not answer M. Jovis's purpose at all. Nothing short of a cyclone travelling at the rate of sixty or seventy miles an hour will enable him to reach *terra firma*, as he cannot count upon the balloon maintaining the requisite buoyancy for more than some seventy-two hours or so. However, the prospect of a drop in the ocean does not frighten M. Jovis. The car will not only be made sea-worthy, but it will be decked; and, as an additional guarantee of safety, a steam-launch will be swung in the rigging of the balloon ready for use at the shortest notice.

Monday, July 23.

—A destructive fire occurred at Mandalay, on the 20th inst., which began at the monastery of the Tathanabain, the Buddhist Archbishop. Five monastery buildings and seventy houses were destroyed, but the Archbishop's residence was saved.

—The Methodist Episcopal Conference, which recently met in New York, put forth a pronouncement on the Temperance question. "The liquor traffic," runs the document, "is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the homes, to the Church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude towards it for Christians is that of relentless hostility."

—A great lock-out of ironworkers in Pennsylvania and the Western States began on June 30. Eighty mills, employing 100,000 men, were closed because the men refused to submit to a reduction of ten per cent. in their wages. It is thought that the lock-out will continue for two months at least. There is little antagonism between the men and their employers, as the former are glad to escape work during the hot weather, and the latter find the market so dull that they are quite willing to stop producing.

—A man named Black made an attempt on July 4 to shoot the Niagara rapids in a boat of his own invention. Shortly after starting the boat capsized, and was then turned over and over by the force of the rushing water. When last seen, the craft was being whirled round the whirlpool. Nothing was seen of Black from the moment his boat capsized, and there can be no doubt but that he was drowned.

—Those who have been through Chatham, England, by rail will have noticed in the distance, on a conspicuous site, a huge building, and may have been told that it was being raised by a new and eccentric sect, styling itself the "New and Latter House of Israel," but more commonly known as the "Jezreelites" The founder of this body was a retired soldier, James White, who professed himself the Jezreel, the messenger, the stranger, the man of God. Upon his death about three years ago his wife who was known as "Queen Esther" assumed the leadership. She lived in style devouring the gifts of numberless infatuated folks who have been driven to bankruptcy, but now she too has died at the early age of thirty. According to the central doctrine of the sect, the "elect" should not taste of death but remain until the second appearing of Christ. The death of "the Queen," so soon after that of "the Prophet," threatens to precipitate the collapse of the organisation, for the members of which ("the 144,000 of the Book of Revelation") the "temple" is being erected at Chatham. On this large building nearly £30,000 has already been spent.

—In honour of the anniversary of the declaration of American Independence, the United States Minister and Mrs. Phelps held an "at home" at their residence in London on July 4, and received about six hundred visitors, including nearly all the bishops attending the Pan-Anglican Conference and many of the delegates to the International Presbyterian Congress.

—Mr Bright's health continues to improve slowly. He sits up for two hours and a half each day. Dr. Hayle states that his patient takes his food satisfactorily, and even better than before the attack, that he sleeps fairly well at nights, and that his strength has decidedly improved

—A deputation of Parsees waited upon Col. Wilson the Commissioner of Police to petition for the removal of the Salvation Army from the Parsee quarter in Cowasjee Patel Street. Col. Wilson said that he had no power to remove the Salvationists, remarking that it was very strange that the house in which they were located belonged to a Parsee gentleman. He advised them to apply to a magistrate or to petition Government.

Tuesday, July 24.

—A determined attempt was made yesterday morning to derail the mail train from Calcutta, timed to arrive at Bombay at 9 o'clock. About one mile from Nasik Road Station its further progress was stopped by the removal of one of the rails. The engine happily crossed the gap successfully, but the tender and nine coaches which followed were thrown off the line and carried on for some distance, ploughing up the permanent way to a considerable depth. The train was travelling at the rate of 20 miles an hour, and when to this is added the fact that the rail was removed about 20 yards on the further side of a bridge some 60 feet high, it seems little short of miraculous that no fatal results ensued. As it was, no one was injured except the guard of the foremost brakevan, who, standing at the door at the time, was flung down the embankment. The fact of the rail having been left in its place, but laid on its side, so as not to render the gap apparent to the eye, the bolts and fish plates being discovered under the bridge, testifies to the malicious intentions of the perpetrators of this outrage. Owing to the promptness with which the railway staff appeared on the scene, the *debris* was soon cleared away, the mail arriving subsequently eight hours late at Bombay

—A correspondent of the *Times* at Milan writes:—An ally for the Bible Society has just arisen in a most unlikely quarter—namely, in the publishing office of a leading daily newspaper of this city. Signor Sonzogno, the proprietor and able editor of the *Secolo*, announces that he is about to issue a popular edition of the Bible in halfpenny numbers, so as to bring the book within the reach of all. In the face of the fact that the Church of Rome spares no pains to prevent the Bible from getting into the hands of the people, and in view of the difficulty Bible societies and evangelical agencies encounter in their endeavour to circulate the Word of God, and looked at in connection with the New Penal Code, which makes the priest directly responsible to the State for his speech and behaviour in the pulpit and the pastorate, this announcement of the *Secolo* is weighted with great significance. This also must be noted, that Signor Sonzogno has not undertaken this

work in the interests of religion, nor simply out of hostility to the Church, but as a commercial speculation, which, while putting money into his pocket, will also promote the good of Italy.

—The sum to be handed over to St. Catherine's Hospital by order of the Queen, being the surplus of the Women's Jubilee offering amounts to £70,000. It is to be applied to the suffering sick and poor of London, through the means of training nurses and supplying them free to the poor. The scheme to this end is now under consideration of a committee formed of the Duke of Westminister, Sir James Paget, and Sir Rutherford Alcock. The services of Mr. Rathbone, M. P., have been acquired, as that gentleman has already satisfactory modelled a Nursing Training Institute in Liverpool at a private expenditure of £20,000. St. Catherine's is to be the headquarters of the Nursing Institute, of which the Queen will have sole control.

—A question of unusual interest to middle and higher classes of the native community has been decided in the High Court of the North-West Provinces. The question was whether a man could be restrained from altering an existing house, or from building a new dwelling upon unoccupied land so as to overlook the portions of a neighbour's house which, by the customs of the country, are sacred from public gaze. The court, after an elaborate discussion of the whole body of the existing case, and law on the subject, has decided the question in favour of the right of privacy with certain limitations.

—Four hundred thousand slaves are reported to be sold annually on the coasts of Africa, which represents only a small portion of the misery caused by this imfamous traffic.

Wednesday, July 25.

—*The Upper Burmah Summary reports Mandalay and Bhamo free from violent crime* throughout the week. In the ruby mines a small gang, supposed to have come from the Maington Shan State, committed dacoity. In Myadoung there were four petty dacoities, in one of which the police recovered the looted cattle and killed a dacoit. In Shwebo a village headman was murdered. A police ration escort was ambuscaded and three policemen wounded, the dacoits escaping uninjured. A police patrol came across three dacoits and captured one. In Sagaing there were four dacoities, in one of them the house owner was severely wounded; in another five dacoits were captured. In Yeu the police had two encounters with dacoits, on one occasion capturing two with five guns and on another killing three. There were a few dacoities in the districts. There were several dacoities in Minbu and Taungdwingyi, where Bonga Po has reappeared. In Pagan there were three dacoities. After one, the police pursued the gang, killed the leader, took two guns and recovered all the dacoited property. On another occasion the police came across a gang, killed a leader, captured one prisoner and took an Enfield rifle. In Meiktila Lieutenant Tighe surprised a dacoits camp, killed two dacoits, captured three, took three guns and twenty-six dahs.

—The locust plague in Algeria is growing worse and worse, according to a home paper. Sixty thousand labourers and 2,000 soldiers have been utterly unable to keep back the living tide, and the destructive "crickets" still blacken the land from Setif to the borders of Tunis. Only the other day a new legion of locusts appeared near Sedrata as if by magic. They spread over a surface of about seventy miles, and advanced in black battalions several miles in breadth. The country is completely devastated, and next year it is feared that there will be famine and pestilence in the colony.

—A disastrous fire near Pesth has destroyed one of the largest steam flour-mills in the world. The mill contained more than a million bags of flour. The workmen were rescued with difficulty. The entire establishment was lighted by electricity, and the lights went out immediately after the fire broke out. Two firemen were killed. Several firemen and workmen were badly hurt. The mill was situated on the bank of the Danube, and the spectacle was witnessed from the river by thousands of people in boats. An explosion took place which resembled that of gunpowder.

—The Raja of Rampura, in the Jhansi Division, has signified, through the Commissioner of his Division, his wish to make a donation of Rs. 8,000 towards the building of a school at Orai in commemoration of the Queen's Jubilee

Thursday, July 26.

—The P. & O. Company's s.s. *Shannon*, with the English mails of the 13th inst, left Aden for Bombay, at 4 p.m., on Tuesday.

—At the present moment there is to be seen in Nottingham a particularly handsome pile of silver, probably the most curious collection hitherto seen or heard of in the world. It consists of a lighthouse-shaped pyramid of perfectly new Jubilee half-crowns. The extreme height of the pile (including the glass covering) is close upon six feet, and it measures at its base five feet eight inches round. The number of coins in the pyramid is one hundred thousand eight hundred and six (100,806), the exact weight is one ton, eight hundredweight, fourteen pounds, three ounces (1 ton 8 cwt. 14 lbs. 3 oz.), and their value is twelve thousand six hundred pounds, fifteen shillings (£12,600 15s.). Near to its case can be seen the banker's receipt for the payment of the silver money.

—It is reported that Mr. J. P. B. Robertson has drafted, and Sir Henry James and Mr. Bristowe have approved, a report, strongly condemning the concessionaires and others connected with the Deccan Mining Company; but leaving the conduct of the India Office practically unquestioned. Messrs. Labouchere, Slagg, MacLagan and Sir R. Temple consider the report unsatisfactory, and Mr. Slagg is preparing another report, it is believed, strongly censuring the conduct of several high officials at the India Office.

— The Eiffel tower, which is to be the great attraction of the Paris Exhibition of 1889, is making great progress. The second stage is reached, and on the 14th inst. a grand pyrotechnic display will be given at a height of about 360ft. from the ground.

Friday, July 27.

—Mr. Udny, Deputy Commissioner of Kohat, has been deputed to visit Kuram to meet the Governor of Khost, representing the Ameer, with a view to settle the disputes which are constantly arising between the Jagis and the neighbouring tribesmen. The report of the massacre of the Afghan Jirgha by the Shinwaris is confirmed. Out of one hundred and thirty persons, composing the Jirgha which the Afghan authorities sent, some fifty were killed outright, and about an equal number were placed in confinement, the remainder effecting their escape. The massacre has created a great sensation among the local tribesmen.

—The rate of exchange stands at 1s. 4. 3-32d.

—The rainfall still averages but 40 inches in Bombay as against 55 inches at the same date last year.

—The total number of deaths registered during the week ending Tuesday, 24th July, 1888, was 450, being 41 less than the preceding week and 76 more than the week ending the 19th July, 1887; 7 more than the corresponding period in the preceding five years. The deaths among the different classes were; —Buddhists, Jains, &c., 14; Brahmins, 13; Lingaet, none; Bhattias, 3; Hindoos of other castes, 227; Hindoo outcastes, 31; Mussulmans, 116; Parsees, 18; Jews, 2; Native Christians, 12; Eurasians, 8; Europeans, 5 while the rate of mortality per 1,000 of the population was 24·79. There were 109 deaths from remittent fever, being 1 more than the last week and 39 more than the corresponding week of last year. There were 6 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 15. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 71, 20 and 18 last week, against 75, 18 and 11, respectively, in the corresponding week of last year. During the week 335 births were reported in the different districts.

TELEGRAPHIC NEWS.

St. Petersburg, July 19th: The Emperors of Russia and Germany met in the Imperial Russian Yacht, and afterwards landed at Peterhof.

20th: The greetings of the two Emperors were of a cordial character. Both the Czar and the Emperor William conversed lengthily with Count Herbert Bismarck and M. de Giers respectively.

London, 20th: In the House of Lords last night, Baron Knutsford, the Secretary of State for the Colonies, in reply to a question, said that he had received a telegram from the Governor and Commander-in Chief in Natal, stating that the situation in Zululand has improved.—The *Times* this morning publishes a telegram, stating that pilgrims bound for Mecca, who reached Suakin from Kordofan, declared that an English Pasha with a large force has arrived in the Bahr Gazel province, and is arranging with the Darfour people to attack the Mahdi.—In the House of Lords last night Lord Cross, the Secretary of State for India, introduced a Bill to amend the India Council Act The Bill was read a first time.

Rome 20th: Italy has sent a Note to France declaring that Massowah is an Italian possession

London, 21st: In the House of Commons last night, upon the motion of Lord Randolph Churchill, Mr. Charles A. Conybeare, Member for Camborne, was suspended for a month for a correspondence published by him in the *Star* newspaper, grossly libelling the Speaker in connection with the latter's ruling permitting Closure during the previous evening's debate on the Irish Drainage Bill.—Mr. Gladstone supported the suspension.

22nd: Advices received here from the West Indies state that incendiary fires have destroyed the buildings of the National Assembly and other public edifices, and one-fifth of the town of Port Au Prince, the capital of the Republic of Hayti.

Cairo, 22nd: The Dervishes attacked a village a little north of Wady Halfa, and killed twenty villagers. Lieutenant-Colonel Wodehouse, of the Royal Artillery, succeeded in driving them over the hills with heavy loss.

Paris, 23rd: An Opportunist candidate defeated General Boulanger by a large majority in the contest for the representation of the Department of Ardeche.

St. Petersburg, 23rd: The visit of the Emperor William has led to the removal of the Russo German misunderstanding which existed relative to certain matters, but it has changed nothing in connection with the German Alliances, nor Russia's liberty of action.

London, 24th: In the House of Commons last night Mr. W. H. Smith moved the second reading of the Bill for the appointment of a Special Commission of Judges to inquire into the charges made against Mr. Parnell by the *Times*. The Commission will consist of Sir James Hannen (president), Sir John Day, and Sir Montague E. Smith. Mr. Smith said that Government would rejoice if the complete innocence of Mr. Parnell was proclaimed by the inquiry. Mr. Parnell denounced the Bill,

and stigmatized it as "cowardly and un-English." It authorized, he said, an inquiry into the whole agitation of the League. He demanded to confine the inquiry to his and other M. P.'s conduct and to specify the charges in the Bill. In conclusion Mr. Parnell accused the Government of collusion with the *Times*. Mr. Gladstone supported Mr. Parnell. Mr. Matthews, the Secretary for the Home Department, refused to restrict the inquiry. The debate has been adjourned.

26th: The *Standard* states that the Emperors of Germany and Russia have come to an arrangement, provided Austria assents to the same, to leave Prince Ferdinand unmolested in Bulgaria until increasing internal complications compel him to abdicate, and then to intervene in order to procure the election of a Prince acceptable to all.—Mr. James O'Kelly, M. P. for Roscommon, was arrested here yesterday, and conducted to Dublin, for a speech inciting to commit a breach of the law.

A BISHOP THOBURN CHAIR.

We are all very thankful for our new Bishop. Bishop Thoburn will do India a great deal of good. He knows all of the work of the Methodist Episcopal Church in India, having given nearly fifteen years to Native work in North India before he gave himself to English work as a specialty. Hence, all of our older Native preachers and Native Christians, as well as the teachers in our schools, know the new Bishop well, and have always loved him.

During the early part of his work in North India he had charge for a time of the Moradabad High School for boys and became much interested in it, especially on account of its prospects as a Christian institution.

This Moradabad High School is now raising an endowment for the support of the teachers in the school, and it has been urged upon me by Bishop Thoburn's friends in the Native work that we secure a Professorship Endowment to be called the "Bishop Thoburn Chair." There are many friends of Bishop Thoburn, many friends of this school, and many more friends of Christian education who would be glad to aid in such a work. This High School is the centre of a system.

1. There are over 100 small schools in Rohilkund, in villages among inquiring classes, sixty of which are supported by one person, a friend and faithful supporter of the work of our Saviour.

2. This same friend has erected a boarding house in connection with the Moradabad High School and has placed at the disposal of the Trustees of the school one hundred scholarships for the brightest boys in his village schools, inquirers or Christians, to be given these boys on their gaining promotion to this Central institution.

3. This is the only Mission High School in Rohilkund, and hence Christian boys passing the Middle-school examination at Shahjahanpoor, Bareilly, Budaon, Chandausi, Sumbhal, Moradabad, &c., are sent to this High School to prepare for the Entrance Examination, after which the most promising will be sent to our Lucknow Christian College.

With this systematic arrangement our school is emphatically a Christian school. Of the nearly three hundred boys in attendance, one hundred and fifty are Christians.

Our object is to train Christian young men for business in secular and Government positions, for our Normal and Theological Schools at Bareilly and, hence, for being teachers and preachers, for our Christian College in Lucknow, and for any and every position that may be open to educated, true, Christian men in India. Very special attention is paid to the manly, moral, and spiritual development of the young men.

Now with these 100 feeding schools from which to choose the brightest lads, with 100 scholarships to aid the really deserving Christian boys, with several good middle schools from which to fill our High School classes, this school should be a very efficient Christian training school. We have good buildings, including a boarding house, and our one great need—and it is truly a pressing one—is, an arrangement that will enable us to employ first class Christian teachers. It seems very appropriate that a Bishop Thoburn Chair should be endowed in this his old school. For this we require Rs. 20,000, a sum that invested at six per cent. interest would yield Rs 1,200 per annum. If we can raise Rs. 10,000 of this Rs. 20,000 by subscriptions in India the balance can be secured in other ways.

Will not friends of Bishop Thoburn and friends of such a school respond at once and raise this Rs. 10,000? There are 500 persons who would gladly give Rs. 10 each; let all such enclose a Rs. 10 currency note at once before this is forgotten.

There are twenty persons more who would gladly give Rs. 50 each. Do not delay then to send this amount at once.

There are twenty more who would gladly send Rs. 100 each.

One friend heads our list with Rs. 500—a few more such will insure success. Any sum, however small, will be accepted, and any amount, however large, will not be refused. The money will be acknowledged and invested by the Board of Trustees and put to work at once. None of this money will be used for current expenses, but it will be invested and the interest will be used to pay for a teacher in perpetuity. May we not receive prompt and hearty responses?

Rev. E. W. Parker,
Missionary, Moradabad.

P. S.—There are scores of persons in India who have been blessed and helped through the ministrations of Bishop Thoburn. Will not such send a thank-offering according to their means for this good work? One such in sending his offering said that he wished he could give one half of the sum asked.

E. W. P.

THE SAME GOD.

—The ancient city of St. Andrews, Scotland, used to number among its inhabitants three sisters, who lived together in one house, and of whom one was somewhat shaken and weak in mind. Yet sometimes these "simple" folk are wiser than their betters and this was often the case with her. For example:—A young man called one day to bid the sisters goodbye, before leaving home for Australia. After the others had talked together for some time about his prospects, and hopes, &c., Miss A., the "simple" one broke in on their talk, asking abruptly: "And will you have the same God there, Alec, that we have here?" "Yes, the very same." "You'll have the same God! That's fine, Alec! That's fine!" They thought her half-witted; but she saw more clearly than others how all true success depended on God's presence and blessing.

The *New York Independent* says a pretty story is told of a sweet-faced Quakeress of Philadelphia. She was lately hastening along a street, when she unwittingly ran against a small newsboy, sending his papers in all directions. Assisting the youngster to collect his wares, and dropping a nickel into his hand with the apology, "I'm sorry for thee and my carelessness, my son," she hastened away. The little fellow gazed after the retreating figure with awe, and at last muttered to a companion the question, "Say, Mickey! Mickey! be—be that the Virgin?"

AN UNCONVENTIONAL BISHOP.

The careers of good men, from whose lives valuable lessons are to be learnt, are too soon forgotton. Bishop Selwyn was a notable example of the apostolic missionary spirit. He was sent out to preside over the then vast and undivided see of New Zealand and the Isles, when only thirty-two years old. It was a period, 1841, when the natives of New Zealand were far more powerful than they are now; and the colonists, who were comparatively few, were much more violent and aggressive than has since been the case. Wars and murders were of almost continual occurrence between the two races. The young Bishop immediately began to exercise a wholesome influence, as mediator and peace-maker. His Christian but courageous character was more speedily recognised by the natives than by the whites. The latter used, at first, to greet his entry into their settlement with the sneering remark—"Here comes the Bishop to prevent us fighting with the natives." They also spoke of him as "that fool of a Bishop," and at times mobbed and insulted him. But, by sure degrees, he won, not only the friendship, but the enthusiastic esteem and admiration, of all New Zealand —both native and colonial.

The natives justly regarded him as a father. He moved unarmed amongst them, even in their fiercest moods. His little missionary vessel sailed from isle to isle of the South Pacific, amongst cannibals of the most savage stamp. He early learnt a lesson of peace at the Isle of Pines, then deemed a most dangerous locality to Europeans. On his arrival there one day, in 1848, the officers of an English war ship cruising around it earnestly dissuaded the Bishop from attempting to land. However, he borrowed a small boat and boldly sculled himself inside the lagoon, where, to his surprise, he saw an English trading schooner, peacefully floating, with one white man at his ease on deck. The Bishop inquired "Why, how is this? This is one of the worst islands of the Pacific. Outside is a man-of-war afraid to enter, and yet you seem to be here in perfect contentment!" The owner, Captain Paddon, replied, "By kindness and fair dealing I have traded with these people for many years. They have cut many thousand feet of sandal wood for me and brought it on board my schooner. I never cheated them. I never treated them badly. We thoroughly understand each other." This was the secret of successful aboriginal intercourse, and thenceforth Bishop Selwyn always spoke of Captain Paddon as his "Tutor." He learnt the lesson well and long practised it.

The Bishop states that the murders, as of the missionary Williams, and of Bishop Patteson, which Pacific islanders have sometimes perpetrated, were but reprisals for the abominable and cowardly cruelties of white men, who, sailing round the islands, at a safe distance from shore, have often murderously fired upon defenceless and unoffending villages. Or, on other occasions, at the instigation of some hot-brained consul, or on the complaint of some greedy skipper, or even on the testimony of some ex-convict, naval authorities have done grievous wrong to the natives. The Bishop remarks—"This is called 'summary justice,' which,

is, in fact, a violation of all justice; and 'salutary terror,' which so far from cowing the native tribes, makes them more terrible to all seafaring men, and even to the great bullies themselves."

Bishop Selwyn loved the natives. He used often to speak of his conviction, from abundant observations amongst aboriginal tribes that "there is no one single being on the face of God's earth who is shut out from the promises of the Gospel by any difference of intellectual or of moral capacity." He experienced this especially in New Zealand, where, besides making many converts to Christianity, he trained and ordained as clergymen a number of Maories, whose subsequent conduct fully justified his expectations. He had great faith in the transforming power of the Gospel, He considered that the New Zealand islanders of this age were in no way worse than the Cretan islanders of St. Paul's age. Yet St. Paul commanded Titus to ordain elders in every Cretan city. "But," remarks Bishop Selwyn, "who were those Cretans? 'Always liars, evil beasts, slow bellies;' and yet those liars were to be the preachers of Gospel truth; those evil beasts were to lie down with the Lamb of God; out of those slow bellies were to flow forth rivers of living water."

The Bishop's physical courage was, like his moral bravery, very great, He used, during the war between the whites and the Maories, to traverse and re-traverse, on Sundays, routes where he was often fired upon by natives; but he always escaped. In the most tempestuous seas and amongst the most dangerous reefs he navigated his mission vessel, and undertook with the sailors the night watches. A sailor exclaimed, after seeing the Bishop's seamanship, "It is enough to make a man a Christian to see the Bishop handle a vessel.."

On one occasion, after the vessel had for hours been grinding her bottom upon a reef, it was necessary to examine the condition of her sheathing. There being no dock in which to overhaul her, the Bishop stripped, made a succession of dives underneath the vessel, and carefully felt over the whole of her keel and sheathing in deep water, almost tearing his hands to pieces in the process with the jagged copper.

Nor was he afraid of poverty; for he voluntarily relinquished, for the Church, £600 out of his salary of £1,200. He allowed it to be still further reduced to £400, and he declared his willingness to labour without any salary, rather than abandon his grand work of evangelisation. He significantly remarked—"Twelve years' residence in New Zealand has made me acquainted with the best places for finding fern roots (for food), and the haunts of birds and fishes."

He lived in a plain, and often in a rough way. When in New Zealand he sometimes lodged in hovels, or in the open air. Once a churlish colonist pointed him to a pigstye for his lodging. He accepted it, drove out the pigs, laid down some straw, and slept soundly upon it.

He considered it right, both for himself and for others, boldly to risk life in the Lord's service. He held that the heroism of Christ's ministers should surpass that of the soldier or the sailor, and that Bishops especially ought sometimes to go out, like Bishop Mackenzie, to die in Africa, or, like Bishop Patteson, to die in Melanesia. and thus, by their deaths, to serve their Master as effectually, or even more so, than by their lives

One of his friends spoke of him as "a grand and kingly man." He was a true minister and exemplar of the divine Gospel of peace and love. Almost his last words, uttered when dying, in the soft Maori tongue, were:—"It is all Light." He has passed into the eternal light of God, but the light of his own bright example will long remain as a beacon-guide to good men in both hemispheres.

RESCUE MISSION, BOMBAY.

A BRIEF sketch of this important work will be of general interest. We praise God for the privilege of doing hard and painful work for Him, because it is very greatly needed.

The Home of Hope

was opened in 1877 as a Rescue Refuge for women. As a reformatory institution it receives those who are not admissible elsewhere. Some are sent here by magistrates instead of being sent to the Government Work-house as vagrants; others are brought by the Police from the streets. Cases are sent us from distant stations, as Kurrachee, Bangalore, Madras, etc., by missionaries, chaplains and others.

Preventive Work

is one of the most important departments of our labours. We have received numbers of young women and girls who were in imminent danger. Several such persons are now in good schools or homes, whose course must have been vice and crime, had they not been promptly rescued. It is extremely sad to add that in some instances the danger has been in their own homes.

The Foundlings' Home

was added to our other work two years ago. Infants deserted by their parents are brought here. Six homeless children have been brought by the Police. Some were brought by Christian workers; others found in our visitations. We accept only cases of extreme need. We have given refuge to some,—mere children,—who had suffered extreme cruelty and brutality.

Treatment of Cases.

Each has to be judged upon its own merits, as no two are alike. Women who need a reformatory course are kept as long as necessary, and sent out to situations or to friends. Preventive cases are protected until good employment or guardianship is secured. Children above four years are sent to schools or orphanages, while the foundlings are maintained in the Home. Thus it will be noticed that we aim to keep in the Home only two classes,—Adult Women, and Foundling Infants. Children and large girls are only accepted to pass them forward as soon as practicable to schools or to good service.

The number of persons received

into our united Homes during the two and a half years of our charge, (Jan 1, '86 to June 30, '88,) has been as follows:—

Adult women.....	43
Children	27
Foundling infants.....	11
Total...	81

Items of Support.

The *receipts* of this mission in 2½ years have been Rs. 7,192, the *expenditure* Rs. 7,812. Our institution depends for support upon the voluntary contributions of the public. The superintendence is honorary. We have enlarged the work to meet the urgent needs of the outcast and poor. But the demands exceed our means of aid. We are sometimes compelled to refuse needy cases. This is very painful. Indeed it is doubly sad,—being cruel to the poor who are suffering for want of such help, and it will prove equally painful, if not in time, at least in eternity, to those who could help the needy, but who withhold what the Creator has lent to them to be used for His glory.

Victories.

We have had special encouragement in fruits upon our toil. Many tears have been wiped away, blighted lives made right, and homes made happy. Above all, as we have been permitted to lead some to their Saviour, we may say, according to James v. 19, 20, that our Rescue Mission has "saved souls from death and hidden multitudes of sins."

Interesting and instructive cases can be stated to specially interested friends. We have some deep disappointments, too; but these only drive us forward to more determined work to seek and save the lost.

Co-operation is Invited.

All true Christians should be on the alert to "pluck brands from the burning." Much could be done locally. Much vice could be stopped and much more prevented. Think how specially Jesus spoke of the fallen and prodigal. He is MIGHTY TO SAVE.

"Her sins which are many are forgiven; for she loved much.

"Rescue the perishing, duty demands it,
Strength for thy labour the Lord will provide;
Back to the narrow way patiently win them,
Tell the poor wanderer the Saviour hath died."

DORA MILES GLADWIN,
WALLACE J. GLADWIN.

Grant Road Bridge, Bombay.

WHAT MONEY CANNOT BUY.

Gold may buy a wife, but cannot purchase love—may gain civility, but not respect; it may introduced to society but cannot procure friendship; it may obtain servility, but not esteem—may buy position and sumptous living, but cannot secure happiness. *That* emphatically is a home-made article; it no more consists in the accummulation of wealth than in sniffing the East wind. A millionaire being once asked what was the happiest period of his life, promptly replied, "When I was working on a farm at twelve dollars a month." A poor man laughs oftener than a rich one. There is more jollity in the homes of the poor than in those of the rich. A gripping screw, whose God is mammon, fattening on the misery of others, as the vulture on carrion, stalks up and down like a commercial buzzard, tearing away the substance of his victims. Can he be happy? Why, the workings of his mercenary soul tell on his very features—his extortion and usury harden his heart, stain his soul, and diminish his happiness by lowering the standard of self-respect—*J. B. Gough.*

Bishop William Taylor: "I feel such a yearning in my soul to help the Lord Jesus to convert the world that I would gladly be multiplied into a thousand workmen, and then live a thousand years to help on this work."

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.) —Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Vernacular Service, Sundays 3 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8.

Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

DEEPENING OF SPIRITUAL LIFE.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

The Bombay Guardian,

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SATURDAY, JULY 28TH, 1888.

NOTES AND COMMENTS.

The Lord is King for ever and ever. . . . . To Judge the fatherless and the oppressed, that the man of the earth may no more oppress.

A little monthly paper has appeared in England entitled "Anti-Caste." Its object is to teach white people to have more respect for races who do not happen to be the same colour as themselves. The treatment by Europeans of our Indian fellow-citizens comes in for its share of attention. There is certainly a need and a sphere for a paper like this. There is too much necessity to enforce upon the British public the Apostolic lesson that God "hath made of one blood all nations of men." A man or woman with a dark skin is of quite as much value in His eyes as one of a lighter hue, and should be so in our eyes also. To allow colour to stamp any race as inferior is an insult offered to the Creator. The twelve Apostles were not Europeans.

The Editor of the *Pall Mall Gazette* has concluded his articles written in Russia on "War or Peace?" In the closing one he draws an interesting picture of the personal character of the Emperor. He is described as

"A strong man who takes short views. He sees what he believes to be his duty from day to day, and he does it honestly to the best of his ability, in the spirit of the maxim that sufficient to the day is the evil thereof, and in the faith that strength sufficient for the day will be given him from on high. It is a different feeling from that which prompted Metternich's saying, "Aprés moi le déluge," for the Emperor feels that he and his are in the hands of God—who alone sees the end from the beginning, and will find tools to carry on His work when the day comes for that work to be done."

"The Emperor does not seem bowed down or crushed beneath the Imperial load, the full weight of which neither he nor any one can adequately realize. He stands erect and joyous. Cheerful without bravado, with the simple, open face of a man who has preserved amid all the affairs of State the heart of a little child. Those who know him well say that he is totally free from that worrying fretfulness, that wearing anxiety, which is incompatible with sincere faith in the providence of God. Not by his own will or of his own choice was he called to this perilous post, from which he can only be relieved by death. Until he is relieved he will hold it, often painfully conscious of his own shortcomings, but nevertheless doing his duty as best he can, according to his light and leaving the rest to God. As for Nihilist plots and foreign intrigues, and all the endless coil of Imperial business, it is all in the day's work which he discharges, so far as he can see it is his to do, with the composure of a philosopher and the serenity of a Christian."

In regard to the immediate object of the *Pall Mall Gazette* special articles, its Editor says:—

"The Emperor has a horror of war. He commanded, as Tzarewitch, the army of the Lom in the Bulgarian campaign, and he saw enough of the realities of campaigning to recoil with his whole soul from the thought of war. The kindly human affections of a good *pere de famille*, which are so strong in him, intensify the repugnance with which he contemplates any and every disturbance of the peace. It is his ambition, one of his Ministers remarked to me, not to be a great Sovereign but to be the Sovereign of a great people, whose reign was unstained by a single war. . . . . Since he came to the throne, his voice, his influence, his authority have constantly been directed to prevent war. He is the natural ally, alike by constitution and by conviction, of any Power that honestly seeks to maintain the peace."

From information not gathered through ordinary channels, we believe that portraiture of Alexander III. is a true one. Both he and the Russian people have been grotesquely misrepresented. We hope the time for a better understanding is at hand. Mr. Stead may well say "I wish I were as sure of the solidity and stability of the foundation [for Peace] on the English side as I am of that on the Russian. I would feel more safe in answering for the resolution and good faith of the Emperor than I would for continuity of purpose and straightforward integrity on the part of the shifting and shifty party politicians of my own country."

The *British Weekly* says—"At a Bible Christian meeting at Tavistock, the Rev. H. W. Horwill, who so highly distinguished himself recently at London and Oxford, proposed that our legislators should take a year's holiday and have a trip round the world, to enlarge their knowledge and increase their wisdom. While they were away he would suggest a more suitable Government. As Prime Minister they might have Mr. Hugh Price Hughes, Mr. Hudson Taylor as Foreign Secretary, Charles Garrett as Home Secretary, Mr. Alfred Dyer as Secretary for India, whilst Mr. Mark Guy Pearse might be given an unrivalled opportunity of practising the Gospel of brotherly love as Secretary for Ireland. Mr. Spurgeon might be made Chief Commissioner of the Board of Good Works; as Secretary of War, of course, General Booth would distinguish himself, and they need not bother about appointing a First Lord of the Admiralty, for such an administration would never be at sea."

The author of this ingenious suggestion evidently possesses in an extraordinary degree the qualifications for Chaplain to the House of Commons, or, failing that appointment, he would do capitally for Missionary Bishop to Her Majesty's Government.

DO WE REFLECT CHRIST?

We take our Bible and read the wonderful stories therein recorded. We read of Enoch who walked with God and of Moses who communed with God face to face; and a solemn feeling of awe comes into our hearts as we think of the man, of like passions as we are, alone upon the mountain height in the presence of the Almighty God. But these are records of ages past, and the times have changed. God does not now, as in those ancient days, visibly reside among His people in the cloud above the mercy seat. He does not now reveal Himself as He did on that awful day when "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire."

The ushering in of the New Dispensation by the coming of the Great High Priest who has once for all put away our sins by the offering of Himself, has wrought a wondrous change. And yet, though the outward and visible sign of His presence has departed, God is not further removed from His people than of yore. Far otherwise. Christ has rent in twain the temple vail which separated the people from the most Holy place, and we now have free access into the immediate presence of God.

The people of Israel trembled to hear the voice of God. In their sinfulness they were afraid in the presence of Supreme Holiness. Moses communed with God, and forgetting all earthly things his whole soul became so full of the glory that a heavenly light beamed from his countenance, and when he returned to the people they dared not look upon his face.

We who have been taught to call God our Father, and who have grown familiar with the truth that we may draw near to Him and pour our requests into His listening ear, are apt to undervalue this solemn yet glorious privilege. That the effect of this communion upon our lives should be not less than the effect produced upon Moses when his face shone, is very clearly put before us by the Apostle when he says, "But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord the Spirit" (ii Cor. iii 18. R. V.). The illustration of the mirror is a very forcible one to show us what our relation towards God should be. We take a mirror and place it before some beautiful object, and as long as it remains in that position the object is faithfully represented. But remove the mirror, place it only for one moment with its face turned away in the opposite direction, and the image has disappeared. This illustrates to us that without constant looking to Jesus we cannot reflect His likeness or faithfully represent Him, and it also shows us that true looking unto Jesus, real communion with Him, must, in the natural course of things, produce a wonderful result in our lives. We shall be as Frances Ridley Havergal has so aptly expressed it—

> "Shining because we are walking
> In the Sun's unclouded rays,
> And we cannot help reflecting
> The Light on which we gaze."

Why is it that the image is faithfully portrayed in the mirror? Is it because of some great effort or skill on the part of the glass? Not so. The mirror has nothing to do but to remain in the desired position. Applying this to the position of our hearts toward Christ we find that there is no room for glorification of the creature. It is His light, not ours, that shines; His beauty, not ours, that adorns our lives. We are but the instruments powerless in ourselves, but used by Him.

When we say that a mirror placed before an object will faithfully represent that object so long as it remains in that position, the condition is pre-supposed that the mirror is a clear and polished one, free from spots and stains. How marred and defaced is the representation given when the surface of the mirror is rough or soiled! It is just so with our hearts. God has placed us here as His representatives. He has given us a command to shine for Him. The solemn responsibility rests upon us to show to the world, which knows Him not, something of the pure and holy character of the Divine Christ: but when we stand in His presence with the things of the world clinging round our hearts, or stains of past sins upon our souls, the Light that beams from Heaven upon us finds a very faulty mirror to reflect His shining. It is the cleansed souls, the souls kept white by constant abiding "under the blood" of the crucified Saviour, the souls that are refined and polished by the working of Divine Grace, and they alone, who can truly reflect the image of Christ.

It is sad to think of the unworthy representation of Christianity given to the world by many who call themselves by the name of Christ. The worldling, looking only at those who profess the Saviour's name, can often see no beauty in Christ that he should desire Him. It would not be thus if Christians more truly reflected the image of the once crucified but now glorified Redeemer.

A story has been told of a quiet home-loving man who, with a family of strong lads growing up in his home, wondered, and was grieved at heart, to find that as they grew old enough they one by one developed an irresistible longing for a sea-faring life and left their father's roof for the perils of the sea. When his youngest son had followed the example of his brothers and the poor old man was left alone, he was one day bemoaning the loss of his boys to a friend who had called. "I will tell you the cause of your trouble" said his friend and he pointed to a large painting, which hung above the mantelpiece representing a ship and a beautiful view of the sea. That picture which had so prominently forced itself upon the attention of the boys from their earliest years had had such an influence on their characters as to gender in each a passion for the sea.

It has been said that "what we look at most we grow like." The fact is certain that they who look most to the Lord Jesus Christ grow most like Him. The poor, unhappy, dwarfed Christians are they who look to themselves and to those around them and forget to look to Christ. The joyous, exultant, victorious Christians are they who run with patience the race that is set before them "LOOKING UNTO JESUS."

C. E. A.

There are many workers in the Lord's vineyard, but only few *labourers*.—A. G.

THE EDITOR'S TABLE.

IN MEMORIAM Rev. George Bowen. The sketch of his life reprinted from the *Bombay Guardian* of Feb. 11th, with good Portrait and preface by Dr. Mackichan, Education Society's Press. Price 8 annas. Readers of the *Guardian* will be glad to have this neat pamphlet. Copies can be had at the A. V. Press, Two Tanks, Bombay.

THE Report of the Centennial High School, Lucknow, for the year ending May 1888, shows a large increase in the number of scholars over the previous year. It is found necessary to enlarge the school premises and it is hoped that ere long the Boarding Department will be able to accommodate 100 boys. Applications for admission have constantly had to be refused of late from want of accommodation and funds. The Report says:—

"None but those who have had experience in connection with Boarding Schools for Native children in India, can understand how much good can be done and what great results can be brought about in this work. Hardly a week passes that does not bring us an application from some Native Christian in poor circumstances asking that his son may be helped in securing an education. The sum of Rs. 60 per year educates a boy in the school. All thus educated will not become preachers, but all will go forth as Christian workers in some sphere."

Mrs. Badley's LIFE OF THE QUEEN EMPRESS is enjoying an extensive circulation in Urdu and Hindi. It has been adopted as a text-book in the vernacular schools of the M. E. Mission in Oudh and Rohilcund. The copies before us look very attractive.

THE CHINESE RECORDER has been publishing some interesting articles on the "New Testament in Chinese," in which the writer maintains that there is no adequate translation of the word of God in Chinese, in the hands of Protestant missionaries. As the subject was brought forward at the Missionary Conference such a serious want ought now to be quickly supplied.

The July issue of the INDIAN EVANGELICAL REVIEW is full of weighty matter as usual: The Religions of India, by Sir W. W. Hunter; Sanscrit Schools at Benares, by Rev. John Hewlett; The Transmigration of Souls, by Rev. G. J. Dann; Preaching Christ, by Rev. Thomas Insell; Missionary Methods, by Rev. J. Brown; and Christian Lyrics in Malayam, by Rev. S. Mateer. In the Notes and Intelligence department a good deal of valuable information regarding the protection of girls is inserted. This last is also to be had as a pamphlet from the *Advertiser Press*, Calcutta. The MADRAS CHRISTIAN COLLEGE MAGAZINE contains a good sermon by Dr. Miller, entitled "Ebenezer and its Issues," the rest of its contents are of a literary character. The HARVEST FIELD for July is full of interest. CULTURE, is good so far as it goes. We have also received the LITERARY ALBUM; the QUARTERLY GUIDE to the G. I. P. Railway; the FREE CHURCH MONTHLY—with report of the Assembly's Annual Synod.—Galahad the strong and Pure A Glimpse at the Indian Mission field. The Burman as he is; and How I won the Indian Mutiny Medal. We hope to review these latter next week.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Third Quarter. Lesson VI.

Sunday, August 5.

Lev. 1: 1—9.

Subject:—The Burnt Offering.

I. Introductory.

1. *Golden Text:* The Lord hath laid on him the iniquity of us all.—Isa. 53. 6.

2. *Home Readings:*—

M. The burnt-offering .....Lev. 1. 1-9.
Tu. Abraham's offering .....Gen. 22. 1-14.
W. The daily offering .....Exod. 29. 38-46.
Th. Perfection required .....Lev. 22. 17-25.
F. Unacceptable sacrifice .....Isa. 1. 10-20.
S. Acceptable sacrifice .....Psa. 51. 10-19.
S. The perfect sacrifice .....Heb. 9. 11-20.

3. *Memory Verses:*—4-5, inclusive.

II. Historical.

In this lesson the people are given rules regulating their formal acts of worship. The whole book of Leviticus is concerned with ritualism and especially with the ceremonies attending the tabernacle worship. "The Greek version of the Septuagint," says Clarke, "and the Vulgate Latin, have given the title of Leviticus to the third book of the Pentateuch, and the name has been retained in almost all the modern versions. The book was thus called because it treats principally of the laws and regulations of the Levites and priests in general. In Hebrew it is termed *Vaiyikra*. 'And he called,' which is the *first* word in the book, and which, as in preceding cases, became the running title to the whole. It contains an account of the ceremonies to be observed in the offering of burnt sacrifices; meat, peace, and sin offerings; the consecration of priests, together with the institution of the three grand national festivals of the Jews, the Passover, Pentecost, and Tabernacles, with a great variety of other ecclesiastical matters. It seems to contain little more than the history of what passed during the eight days of the consecration of Aaron and his sons, though Archbishop Usher supposes that it comprises the history of the transactions of a whole month, viz., from April 21 to May 21, of the year of the world 2514, which answers to the *first* month of the *second* year after the departure from Egypt. As there are no *data* by which any chronological arrangement of the facts mentioned in it can be made, it would be useless to encumber the page with conjectures which, because uncertain, can answer no end to the serious reader for doctrine, reproof, or edification in righteousness. As the law was our school master unto Christ, the whole sacrificial system was intended to point out that lamb of God, Christ Jesus, who takes away the sin of the world. In reading over this book, this point should be kept particularly in view, as without this spiritual reference no interest can be excited by a perusal of the work."

To a people, in that age, just brought out from a heathen land and surrounded with idolators it was necessary to give the minutest details concerning their worship, to prevent them adapting the customs about them.

III. Exegetical.

1. *And the Lord called unto Moses.*—The particle *and* shows that the beginning of this book is closely connected with the conclusion of the former; and therefore it is probable that this order was given to Moses immediately after the consecration of the tabernacle; that now, when all things were ready for divine service he drew nigh to the oracle of God, to receive the following instructions about its ministrations and sacrifices (Benson.) *Out of the tabernacle of the congregation.*—No longer did the Lord address Moses from the summit of the smoking mountain but from the house which had been erected by His orders and in His name.

2. *Speak unto the children of Israel and say unto them.*—Previous to the erection of the tabernacle God had given no particular directions concerning the manner of offering the different kinds of sacrifices; but as soon as this Divine structure was established and consecrated, Jehovah took it as His dwelling place; described the rites and ceremonies which He would have observed in His worship, that His people might know what was best pleasing in His sight; and that when thus worshipping Him, they might have confidence that they pleased Him, everything being done according to His own directions. A consciousness of acting according to the revealed will of God gives strong confidence to an upright mind. (Clarke) *If any man of you bring an offering.*—The word translated *offering* is from a root signifying *to approach*, and the idea is that in the Orient it is the almost universal custom when approaching a superior to bring an offering and thus through the present commend themselves. "The directions given here relate solely to voluntary or freewill offerings—those rendered over and above such, as being of standing and universal obligation, could not be dispensed with or commuted for any other kind of offering. (Ex. xxix: 38; ch. xxiii: 37; Num. xxviii: 3, 11-27.)" Jaus, Fou and Brown.) *Of the herd and of the flock.*—Here the word *herd* refers to large animals of the *beeve* kind such as the ox or kine, while the word *flock* includes such as the sheep and goat. It should be observed that these are the very same animals which God indicated to Abraham.—(Gen. xv: 9.)

3. *A burnt sacrifice.*—So called from its being wholly consumed on the altar, no part of it was eaten either by the priests or the offerer. It was designed to propitiate the anger of God incurred by original sin, or by particular transgressions; and its entire combustion indicated the self-dedication of the offerer—his whole nature—his body and soul—as necessary to form a sacrifice acceptable to God. (Rom. xii: 1. Phil. 1: 20.) This was the most ancient as well as the most conspicuous mode of sacrifice. (Jaus, Fou. and Brown.) *A male without blemish* —The most perfect offering was to be made. The strongest and soundest of its kind was to be taken The Egyptian priests had been accustomed to put a mark upon the acceptable animals, that they might be known, and the Hebrew priests examined carefully the animals brought. *He shall offer it of his own voluntary will.* —This was to be a freewill offering. The Revised Version, however, reads: *That he may be accepted.—At the door of the tabernacle of the congregation.*—The offerer is to bring the most perfect sacrifice, to the appointed p a es, voluntarily, and there sacrifice it, that he may gain acceptance before the Lord.

4. *He shall put his hand upon the head.*—In order to identify himself with the animal. Says Benson upon this clause: "Both his hands; (Lev. viii: 14, 18; xvi: 21); whereby he signified, (1) That he willingly gave it to the Lord; (2), That he judged himself worthy of that death which it suffered in his stead; and that he laid his sins upon it with an eye to Him upon whom God would *lay the iniquity of us all,* (Isa. liii: 6), and that together with it he did freely offer up Himself to God." *To make atonement.*—Sacramentally,

5. *He shall kill the bullock.*—In those days the animal was slain by the offerer. *And sprinkle the blood.*—This was done by the priests and signified. (1), That the offerer desired thus to die and, (2) That he had faith in One whose life would be given for him.

5—8. The skin was then taken from the animal and it was so cut up and disposed as to facilitate its rapid combustion.

9. *His inwards and his legs shall he wash in water.*—This was to signify that inward purity which is required of those who are consecrated to God. *A sweet savor unto the Lord.*—Pleasing to God, and indicative of the piety of the offerer, and typical of the sacrifice of Calvary.—(Eph. V: 2.)

IV.—Doctrinal.

1. *The Lord—spoke unto him out of the tabernacle.*—God is in His holy place. He delights in the communion of His people, he dwells in His sanctuary, and lives in the hearts of good men.

2. *A burnt sacrifice of the heart.*—Our sacrifice must be complete, our consecration all inclusive. There must be nothing kept back.

3. *A male without blemish.—The very best* should be given to God. No mere subterfuge or outward semblance of piety will do. That which is offered *before the Lord* must be done as commanded.

4. *Shall put his hand upon the head* — There must be a complete identity of the sinner with his oblation. He must feel the need of a sacrifice and enter into the act with his whole heart. While accepting Christ as sacrificed for him, he must offer himself upon the altar and consecrate his all to Him.

5. In all this instruction concerning sacrifices there is symbolically present the one great sacrifice for sin. We see Him in the altar, in the death of the victim, in the sprinkled blood, in the complete offering, and in the merits of the oblation.

V. Homiletical.

I. 1. Man's offering: (1) Directed. (2) Selected. (3) Varied, (4) Perfect (5) Accepted.
2. God's Atonement: (1) By death. (2) Through shedding of blood (3) In a complete sacrifice. (4) Universally efficacious. (5) "Of a sweet savor."

II. Each one should enquire if he has made in a spiritual sense *the offering unto the Lord,* here commanded. Have we been personally and individually brought into communion with God through our entire consecration of all we have and are to God?

III. When at college a chum gave me a card, which did me much good, upon which was printed the following: "Dear Jesus, by thy assisting grace, I will, and do now, consecrate myself to Thee, to love and serve Thee, in Thy vineyard, forever."

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

DR. MURRAY MITCHELL.

To the Editor of the "Bombay Guardian."

Sir,—The Native Christians of this Presidency have just forwarded an Address to the Rev. Dr. Murray Mitchell, late of Bombay, congratulating him on the fiftieth anniversary of his ordination as a Missionary to Bombay, and I cannot help referring in the columns of the *Guardian* to the career of that distinguished worker in the Missionary field. Having eminently distinguished himself at College, he was appointed by the Scottish Committee of Foreign Missions to help Dr. Wilson in his educational labours at Bombay; and the advent of such an able classical scholar was hailed with much joy by the missionaries generally. When he arrived at Bombay, he found the institution in which he had to teach almost entirely deserted by the students on account of some conversions which had just then taken place in it, and to a youthful ardent worker an empty school was most disappointing. But Dr Wilson was not deficient in hope, and his enthusiasm cheered up his

youthful colleague. In Mr. Nesbit the young missionary found a safe guide and counsellor, and the trio formed a band of workers rarely found together in any department of useful labour It was at a much later period that the present writer came into personal contact with Dr. Murray Mitchell; and the impression that he made upon my mind, at my first acquaintance with him, is still quite vivid. A fair and handsome gentleman, almost fastidious in most of his ways, with a great deal of enthusiasm as a teacher. He was specially fond of some students, whom he regarded with the intensity of a personal affection. He would call them by their names in a tone that showed that the affection was genuine as well as profound, and this favourable feeling was uniformly manifested. Sometimes he would be easily affected by anything provoking, but the agitation was momentary, and the flow of a kindly feeling would proceed as usual. He held a Bible-class at his bungalow on every Sunday morning for junior students and ourselves, the senior students being taught by Mr. Nesbit; and there the students were treated with much familiarity and tenderness; Mrs. Mitchell would, sometimes, exchange a kind word with them as she would be walking among the flowers and shrubs that adorned her garden. She was very kind and affable, and her talk very much impressed the young students. This kindliness of disposition and sympathetic benevolence were peculiarly manifest in the good lady's intercourse with the Native Christians. The girls of the Boarding School, which she personally visited, were objects of her special regard, and she was most liberal in her ideas of educating them. While the missionaries at Nuggur were deliberating as to the education and treatment of their Christians, the Free Church missionaries, who were all men of culture and lofty philanthropy, solved the problem by determining to treat the Natives as they treated their own countrymen; and the missionary ladies, of kindred spirit with their husbands and also of great accomplishments, were most generous in their dealings with the people among whom they lived and worked. When we saw Mrs. Mitchell last in Bombay, we were struck by her graciousness: she moved freely and deferentially among the Natives invited at the Wilson College, as if she were conversing with her own countrymen of the highest position. It was a grand sight to see a lady of a majestic deportment not shy to show her regard for the people of this country before men and women of her own nation, who often are so very supercilious in their treatment of them. And the same love for the Natives is manifest throughout all her writings, which are of a manifold character. Her books are not more acceptable to the Natives for their charm of style and description, than for the true sympathy for them that pervades every statement contained in them. And in these days, when an exclusive spirit is becoming general, and the European missionary, by the institution of the indigenous pastorate, is becoming more estranged from the Native Christians, one is led to cast back a longing look at those times when missionaries mixed more freely with the Natives. Formerly the small number of missionary workers made the missionaries and their wives associate more with the Natives; but their augmented numbers, forming an extended acquaintance with lay Europeans, have separated them very much from them. We would rather have fewer workers, if the augmentation of their numbers keeps them away from Native Christians Native Christians value the personal influence of European missionaries of high culture and character, and they would gladly abolish the Native pastorate if thereby they would come into an intimate personal contact with them. But, of course, it is implied that the foreign missionary must be a man of enthusiasm and lofty Christian virtue, who would raise and not depress the Native character.

Dr. Murray Mitchell was an excellent Marathi scholar, and preached regularly at the Native Free Church, along with the other missionaries in Marathi. His delivery was not rapid, but most attractive, and the chaste language in which he expressed his choice thoughts delighted his audience. His expositions were characterized by perspicuousness and simplicity, and suited best the simple people who heard him. His voice was melodious, and the numerous movements of the body which he made to give emphasis to his words added much to the attraction of his delivery, at least in the estimation of audiences that were not hypercritical. His love of Marathi literature was genuine, and he enjoyed most intensely the Abhangs of Tukaram. The Abhangs created in him a talent for the composition of Marathi lyrics of that very nature, and his own book of Abhangs was, at one time, as popular in the Deccan among the cultivators as the lyrics of Tukaram himself. In the evenings, Dr. Mitchell's Abhangs would be heard chanted, sometimes with the accompaniment of instrumental music, as vociferously as the Hindu devotional poems, although the former exposed the Hindu gods and superstitions. Dr. Mitchell's tract on *Khandoba* was found by me most valuable when labouring among the people in the Nizam's territories. All his Marathi tracts are in the form of dialogues, and the conversations are maintained throughout with great spirit. The language is simple, clear, and forcible, and the arguments are such as would be intelligible to the people of the classes for whom the books are designed. With the exception of Mr. Baba Padmanji's *Atmaram pant*, I do not believe there is a single Marathi tract that comes up to Dr. Mitchell's tracts in interest.

But it was as an English speaker that Dr. Mitchell was widely known and appreciated. His ardour and youthful buoyancy of spirit appeared to have fitted him specially for labouring among educated youth. His monthly magazine, the *Native Friend* was, it would appear, widely circulated; and the society which he had started for educated youth in the General Assembly's Institution, called the United Students' Association, was most valuable for uniting and enlightening young Natives. Every fortnight hundreds of educated men, from the schools and offices, met to hear the eloquent doctor's address and lectures as well as those of others invited by him. The attendance of Europeans of all classes used also to be large. Dr. Mitchell spoke with a fluency, elegance and power that charmed his hearers, and instruction so imparted was eagerly listened to. His lectures at the Free Church Mission House, Ambrolie, were equally popular, and he was, without doubt, a great power in Bombay among the educated youth.

In Poona, Dr. Mitchell was most useful. He rendered most valuable service to the Government Educational Department when officiating as Principal of the Government Poona College, which is now designated the Deccan College. When Mr. Howard was appointed Director of Public Instruction, under his energetic management every department was strictly watched. He came to know of certain irregularities practised by the atheistic students of the college; and he appointed Dr. Mitchell to correct the abuses. Dr. Mitchell would go alone to the college rooms at the dead of night, and found most shocking things perpetrated within the walls of a school of learning. The culprits were tried and punished, and the college was purged. I wish the Vice-chancellor of the Bombay University had known these facts and then he would not have eulogised, in his last Convocation speech, men like Prof. Green as eminent educationists who had conferred lasting benefits on India. Dr. Mitchell not seldom used the columns of the Bombay dailies in defence of the truths of Christianity against the infidel professors of the Government Colleges; and as an apologetical writer he will be long remembered for his *Letters to the Indian Youth*. Dr. Mitchell has published several other works since, which are evidence that his vigour of understanding has not declined under the shadow of a great age.

Such varied services in the Missionary cause deserve a suitable recognition; at least from the Church to which he belongs; and it is believed that it may, at no distant day, raise him to the Moderatorship of its General Assembly. Though he may not be compared for exalted sanctity with the seraphic Robert Nesbit, or for philanthrophy with John Wilson or for educational or missionary success with Alexander Duff, who laboured at the same time with him in the service of his Mission, still he holds, we humbly believe, a prominent place among the missionary benefactors of this country who have done honour to Him who exclaimed, "The harvest truly is plenteous, but the labourers are few."

A. B. C.

THE SEAMEN'S REST.

To the Editor of the "Bombay Guardian."

Dear Sir,—Friends of the work at the Seamen's Rest, Prince's Dock, will be glad to know that that institution is growing in usefulness and popularity among seafaring men, as well as among those "on shore." The financial report for the first half of the year 1888, shows a total income of Rs. 2,445-4-3 from all sources. Of this sum Rs. 1,150-10-0 have come from the sailors themselves in collections taken on shipboard. When it is noted that during the whole of 1887 only Rs. 1,080 were raised from the ships, it will be seen how much the Rest has gained in its hold on the sympathies of the sea-faring men who visit this port.

The total expenditure for the half year has been Rs. 2,364-2-3. No debt has been incurred in the running expenses, and a slight balance remains. The expense of furnishing the new building is great. Money is more urgently needed now than at any previous time in its history. An average of eight (8) men for each week of the year 1888 have sought the Saviour for the pardon of their sins, many of whom have given glad testimony to His saving power. The influence exerted by the plain, searching gospel services held nightly, tells strongly for peace and public safety in the city. The superintendent and his wife ask the Christian public for their prayers, their sympathies, and their practical support.

H. C. Stuntz.
Honorary Secretary, Seamen's Rest.

HOPE FOR CENTRAL INDIA.

To the Editor of the "Bombay Guardian."

Dear Editor,—A re-inspection of the District presents causes for cheer. Beyond the material basis for the advance, such as mission buildings, there is

(1) A good force of excellent native workers. God has been very kind to us thus at Ajmere, Mhow, Burhanpur, Khandwa, and now at Jubbulpore.

(2) Four of our men are preparing for our ministry in the Bareilly Theological Seminary.

(3) Our Girls' Orphanage at Khandwa, and of Boys at Ajmere promise workers.

(4) Conversions and baptisms are becoming frequent.

(5) Twenty-two hundred children are on an average in our Sunday-schools. We have sane reasons, intentions and assured methods for getting ten thousand within another year.

C. P. Hard.

Jubbulpore, C. P.

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Per P. and O. Str. *Siam*, July 22:

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From Brindisi—Mr Maseyk Dr Hardwick Col Cooke Mr Clegg Major Cather Dr Robinson Mr Campbell Col Smith Mr Jessof and Mr and Mrs Watson.
Malta—Mr McGuire.
Aden—Mr A L Wright.

PASSENGERS SAILED

Per. P. and O. Str. *Sutlej*, July 24:

For London—Dr E Dobbs Lieut-Col C R Oxley Col Heaviside Mr R M Towers Mr P B Savile Rev A H and Mrs Lewis Mr W J Greer Mrs Oxley Mr and Mrs F H Hammett and child Mr Nelson Mr and Mrs J O'Connell and child Mr A L Webb Major Genl Griffiths Mrs Griffiths Mr G Griffiths Mr W McG Drysdale Lieut Col and Mrs Hay Macnaughten and two children Mr White King Lieut Wynell Mayow Hon and Mrs T Conlan Mr W Jamieson Mr D Bain Mr F H M Atkins and Dr Poynder.
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Domestic Occurrence.

MARRIAGE.

GEORGE—JEFFRIES—At Ajmere, on the 17th inst., Ewen Gordon George, Warrant Medical Officer, in charge Her Majesty's Indian Marine Troopship "Tenasserim," youngest son of the late Lewis George, Esq., Civil Surgeon, Kattywar; to Ada Frances, eldest daughter of the Rev. E. Jeffries, of Ajmere.

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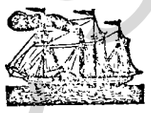

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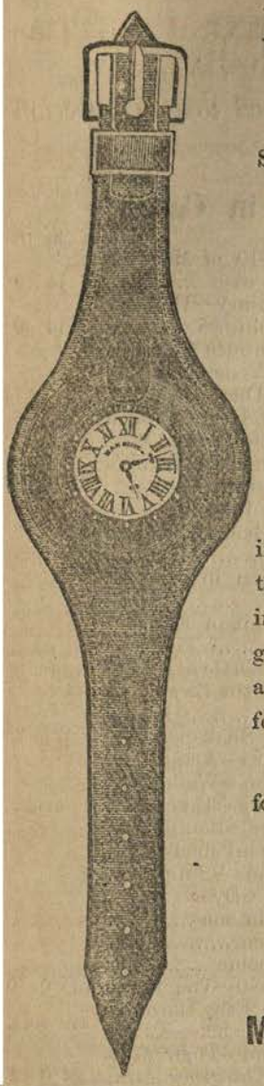

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